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*SHORT APOLOGY*  
FOR THE  
BOOK OF COMMON PRAYER

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*GEORGE F. BROWN*



*A SHORT APOLOGY*

FOR THE

BOOK OF COMMON PRAYER.



*A SHORT APOLOGY*

FOR THE

BOOK OF COMMON PRAYER

**And Administration of the Sacraments**

**And other Rites and Ceremonies of the Church**

*ACCORDING TO THE USE OF THE CHURCH OF ENGLAND*

BY

GEORGE J. BROWN, M.A.

RECTOR OF SHIPTON-ON-CHERWELL



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O God,  
the Father of  
our Lord Jesus Christ,  
our only Saviour, the Prince  
of Peace; give us grace seriously  
to lay to heart the great dangers we are  
in by our unhappy divisions. Take away all  
hatred and prejudice, and whatsoever else may  
hinder us from godly Union and Concord: that, as there  
is but one Body, and one Spirit, and one Hope of our Calling,  
one Lord, one Faith, one Baptism, one God and  
Father of us all, so we may henceforth be all of  
one heart, and of one soul, united in one  
holy bond of Truth and Peace, of Faith  
and Charity, and may with one  
mind and one mouth glorify  
Thee,<sup>1</sup> through Jesus  
Christ our Lord.  
Amen.

A PRAYER FOR UNITY

*From "A Form of Prayer for the Twentieth of June."*

<sup>1</sup> Eph. iv. 3-6, 11-16; Rom. xv. 5, 6.





## *PREFACE*

**M**Y apology for putting forth this apology must be found in the fact that I have been unable to meet with anything sufficiently like it. In common, I suppose, with most Parochial Clergymen, I have often felt the want of some manual of the proper mode of conducting Divine Service, sufficiently short and simple to ensure its being read by those who have neither time, nor it may be capacity, for the more massive and erudite works of our standard Divines. There are those in almost every parish whom we desire to conciliate or inform, but to whom it would be useless to recommend profounder works. They may however be induced to read a handbook like the present. And it was the failure to find such an one already made to hand that led me to prepare this, which I trust may be found useful by other Parish

Priests, and those who desire to disarm opposition and to convince the gainsayers. The still too prevalent neglect of training and instructing the young in the principles of their own Church, and showing them its entire harmony with the Bible, is doubtless the cause why so many become in after life the prey of every theological adventurer. This could hardly happen if they knew the *reason* they have to love their own. In the hope of winning back some of these "Christians unattached," and with the design of arming others against the danger of being ever led away, this essay is now sent forth.



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## A SHORT APOLOGY

ETC.

AND BE READY ALWAYS TO GIVE AN ANSWER (*ἀπολογία*) TO EVERY MAN THAT ASKETH YOU A REASON OF THE HOPE THAT IS IN YOU WITH MEEKNESS AND FEAR.

1 *St. Peter* iii. 15.

I N the early ages of Christianity, when the Gospel was first preached, and one here and another there became a convert to Christ's religion, it would, of course, often happen that those who embraced the truth would be asked by those who remained in error the *reason* why they should abandon the old religion, or rather the superstition, of their fathers, and embrace a religion seemingly strange and new. In this way the men of Athens accosted St. Paul, saying, "May we know what this new doctrine whereof thou speakest is? for thou bringest certain strange things to our ears. We would know, therefore, what these things mean." And we find St. Paul on more than one occasion giving "an answer" and "a reason of the hope" that was in him. At Jerusalem, on the castle stairs, bound with two chains, we see him beckon-

ing with his hand to the turbulent people, and hear him say, "Men, brethren, and fathers, hear ye my *defence*<sup>1</sup> which I make now unto you." · Before Felix we find him *answering*<sup>2</sup> for himself, explaining the way (a way which they called "heresy") after which he worshipped the God of his fathers ; and before Agrippa, when permitted to speak for himself, we are told, "Then Paul stretched forth the hand and *answered*<sup>3</sup> for himself: I think myself happy, King Agrippa, because I shall *answer*<sup>4</sup> for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews." We find, too, in the early history of the Christian Church, certain formal *apologies*, as they were called, addressed by Christian writers to the heathen emperors, containing short statements of their faith and practice in answer to the calumnies of their enemies. Thus we have the two famous letters of Justin, called the Martyr, who, in the early part of the second century, addressed to the Roman emperors his first and second "*Apology* for the Christians." We have also his "Dialogue with Trypho the Jew," in

<sup>1</sup> ἀπολογία, Acts xxii. 1.      <sup>2</sup> ἀπολογούμαι, Acts xxiv. 10.

<sup>3</sup> ἀπελογεῖτο, Acts xxvi. 1.      <sup>4</sup> ἀπολογεῖσθαι, ib. 2.

which he defends the Christian faith against its Jewish adversary. So, also, later on, in the third century, we have Tertullian's elaborate *Apology* addressed to the governors of Proconsular Asia.

The advice of the Apostle to the primitive Christians may, without any violence, be extended and applied to everything connected with the *hope* that is in us. As thoughtful and intelligent worshippers, desirous to do unto God a "*reasonable service*," we should "be ready always to give an answer to every man that asketh us a reason," not only of our common "*hope*" as Christians, but of the particular manner after which, as members of the primitive and Apostolic Church, we worship the God of our fathers. To those unhappily unaccustomed to the services and system of the Church of England, that manner may seem at first sight somewhat strange; but it does not follow that it is therefore unreasonable, as the prejudices against it may be. May not objections to it arise from not really understanding it? As people begin to see its meaning, the more they will feel its benefit. When they use their Prayer-Book intelligently, understanding what they read, knowing the sources from which it is derived, perceiving its entire harmony with Holy Scripture,



and feeling its adaptation to their own wants, then they will learn to value and to love it.

Now some into whose hands this little work may fall may perhaps be somewhat in the condition of that chamberlain of the Queen of Ethiopia, of whom we read in the Acts of the Apostles that he had "come to Jerusalem for to worship," and returning was met by Philip, the deacon and evangelist, who heard him read the Prophet Esaias, and asked him, by the direction of the Holy Spirit, that question which all will do well to ask themselves, "Understandest thou what thou readest?" "And he said," continues the narrative, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." He was not above being taught. He was glad to accept the guidance of Philip. And we see, too, that even in the interpretation of the Scripture God remits this inquirer to an authorized teacher and expounder of it.<sup>1</sup> As then we desire that those who profess to

<sup>1</sup> To those who say that the Bible itself is enough without the Church, it may be enough to ask how it was that they came by the Bible at all. They seem to be unaware that they owe the Bible itself to the Church. The Church, it must be remembered, existed before the Bible. The Canon of Scripture was not complete till towards the end of the first century of the Christian æra. "It was upwards of three centuries before the Epistle to the Hebrews was admitted. . . . So little did the early bishops and preachers

belong to the Church of England may worship God with the spirit and with the understanding also, I propose to give such a short account of our

think their Christian faith wrapped up in, and solely to be learnt from, the New Testament. Indeed, can it be said that there was any such collection for 300 years?" (Coleridge: *Table Talk*, ii. 19.) Without a Church, in fact, there could not have been a Bible. See Article vi. But those who reject the interpretation of the universal Church are not consistent with themselves, for they have their favourite teachers and preachers and commentators, all bearing witness to the fact implied in Philip's suggestive question, that we cannot expect to understand the Scriptures, any more than any other ancient book, without a competent guide. As well almost might we think to do without a translator. For the Holy Scriptures are, like Paradise itself, a park of exceeding magnificence and beauty, containing every tree that is pleasant to the sight and good for food, yet one in which we may easily lose ourselves and go astray without a guide. It behoves us, of course, to take care that our guide is a good one, familiar with the way, who will not err therein. Can we be too thankful (seeing the many false and self-appointed guides who only lead astray, "blind leaders of the blind") that God in His Providence has not only given us His Word, but the voice of His Universal Church to expound its true meaning to us? The Church is declared in the Article (xx.) to be "a witness and a keeper of Holy Writ." And the interpretation of "the Holy Church throughout all the world" has this note of truth, agreement; whereas out of it you will find as many interpretations as there are sects to make them. See Grotius' just reproof of the mechanics and women of his time and country, who brought contempt on the reformed religion, and gave great handle to the theologians of Rome. The trouble the Anabaptists gave Luther, and his resisting them no less heartily than he resisted Rome herself, is a matter of history. Dean Goulburn (*Acts of the Doacons*) says:—"In interpreting these Holy Scriptures . . . to understand them aright, the individual soul needs . . . the guidance of

system and services as may show that we can render a *reason* for all our proceedings, and as may haply induce some professed members of the Church to take a deeper and livelier, because a more intelligent, interest in them.

I have called this little treatise (taking the idea from St. Peter's expression<sup>1</sup>), "An Apology for the Prayer-Book of the English Church."<sup>2</sup> The title itself perhaps needs an apology.<sup>3</sup> An apology for

the Church. . . . If he rejects this guidance, he rejects one great aid which God has given him for arriving at a right conclusion. Nay, more; he kicks down, as many do, the ladder by which he himself has risen to that knowledge of Divine truth which he at present possesses." (See Appendix I.)

<sup>1</sup> *ἀπολογία* in 1 St. Pet. iii. 15.

<sup>2</sup> Bp. Jewell's famous *Apologia Ecclesie Anglicane* vindicates the English Church itself against the attacks of its Roman adversaries. It seems strange that what was so formidable to Rome should now by any be regarded as Roman; and that now it is to the Puritan, or to those who while professedly members of the Church sympathize with Puritanism, that we have to address our Apology.

<sup>3</sup> "The Prayer-Book has too often been assumed to need apology, on account of what it teaches respecting the effects of the Sacrament and the functions of the ministry; whereas if it did not contain the doctrine in question it would be indefensible, because it would not, so far, embody the teaching of Scripture." (Sadler: *Church Doctrine, Bible Truth*, Preface.)

"It will be seen from several passages of this book that I cannot sympathize with those (many of them wise and excellent men) who are anxious to recast parts of our Liturgy. . . . In early life I was struck with several superficial objections to parts of the Book of Common Prayer, which I suppose have occurred to nearly everyone on first giving his mind to the subject. But more thought, more

the Church of England to the people of England, to the children of the Church ! It reminds one of what King George the Third is reported to have said when, in consequence of the attacks of the infidel writer, Paine, upon the Bible, a book was written by Bishop Watson, of Llandaff, called 'An Apology for the Bible ;' "Apology for the Bible !" exclaimed the good old King, "I didn't know the Bible needed an apology." Yet some, it appears, thought so in that day ; and so some now-a-days are using the same sort of weapons. Yet I cannot but think that, next to our English Bible, the best book in the land is our English Prayer-Book, containing, as it does, so much of the *letter*, and imbued, as it is altogether, with the *spirit* of the Scriptures.<sup>1</sup> It is sad to be called upon, to be

careful study of Holy Scripture, and a slight acquaintance (I wish it had been deeper) with the history and the sources of the English Prayer-Book, have in most cases turned the objection into a positive approval, in all have supplied an explanation fully and entirely satisfactory." (Goulburn : *The Office of the Holy Communion*, Epistle Dedicatory.)

<sup>1</sup> The learned author of *Church Doctrine, Bible Truth*, shows conclusively "that all distinctive Church doctrine is found in the Bible, and that the particular statements of that doctrine in the Prayer-Book, which a large number of Englishmen affect to treat as unscriptural, are the mere echo of certain Scripture statements." He adds :—"The Prayer-Book most assuredly does not add to the force of any statement contained in the Bible respecting the Sacra-

challenged (for so it is) to justify a mother to her children, to children who have practically deserted her ; for surely we ought to love our spiritual mother no less than the mothers of our flesh, our mother-Church as well as our mother-country.<sup>1</sup> Yet some, who would not consider themselves capable of deserting the one, are found to desert, and even to dishonour and to say all manner of things falsely against the other. "I have nourished and brought up children," she well might say, "and they have rebelled against me ;" yea, "even he that eateth bread with me hath lifted up his heel against me." The Psalmist's complaint, which had

ments or the ministry of the Church. . . . From what we know of their history and theological leanings, it is not at all likely that our Reformers would have handed down to us the Church truth which we possess, unless they had felt that the Scripture evidence for it was too decisive to be either explained away or ignored." *Ibid.*

<sup>1</sup> The author last cited shows further (*ibid.*), I. "That a very large number of religious persons are holding aloof from, or actively opposing, the Church of this country, simply because it strictly adheres to Scripture truth in its formularies of faith and worship. Every bitter word shot against certain unpopular truths is, in fact, shot against Christ ; for the first and fullest teaching of these truths is in the very words of Christ Himself. 2. That a very large number of religious persons who profess to adhere to the Church of England are habitually explaining away these Church truths and the Scripture statements on which they are founded, on precisely the same rationalistic grounds on which others are making void every assertion of God's word which involves a miracle, or the existence of an angel.

its profoundest fulfilment in the person of our Lord, is yet reiterated in the history of His Church, which indeed He regards as Himself, for He calls it His Body, and says of His messengers, "He that despiseth you despiseth me."

With these introductory remarks I proceed, as briefly as I may, to explain to so many as are open to conviction some points which have been assailed in the services and system of our Church. It is one thing to satisfy the reasonable questions of a child, another to put to silence the captious cavils of an adversary. It is my desire, however, in the spirit of the words prefixed to these remarks, to give to any candid inquirer an "answer" and a "reason" concerning things most closely connected with the "hope" that is in us ; in a word, concerning the constitution and œconomy, or order, of that branch of the Church to which it is our inestimable privilege to belong, as embodied in her Book of Common Prayer, which it is our equal privilege to possess.

In the following short exposition of the Church of England, I begin with one period of her history, and shall proceed afterwards to a more particular account of certain of her godly and edifying ceremonies.

I must therefore ask those who may read these

pages first to look back for a moment to the times of the Reformation. The Church, we know, unhappily had not remained in her primitive purity. Rank weeds of error had grown up within her pleasant places, and all manner of noxious plants had crept over and defaced her walls. One corruption after another had found its way into the Church, alike subversive of primitive practice and hostile to holy living. And with this "ivy of religion"<sup>1</sup> she was so overlaid and overgrown, that scarce might you discern beneath more than the merest outline of the original building. In different countries and at different times men and martyrs, churchmen and confessors, had risen up and testified against the growing evil. Wycliffe in England, Savonarola in Italy, John Huss, and Jerome of Prague, are but samples of many who sighed for a reform. And amidst so much error and superstition it is a comfort to think there were so many—more, perhaps, than we might imagine—who held heartily the fundamental principles of primitive truth, and manifested in their lives practical Christian piety. But it was reserved for the memorable era of the Reformation, by which time the evil had attained its height, and the force of error could no further go,

<sup>1</sup> Bp. Taylor.

to utter a well-considered protest against the pestilent errors with which mistaken men had overlaid the Temple of God, and to attempt to restore the defaced Church to its original form, and restore to it its primitive purity. And Luther, and the rest in Germany, Zwingli, and his companions in Switzerland, Calvin at Geneva, John Knox in Scotland, and Archbishop Cranmer, with other divines in England, each attempt the task, with, I need scarcely say, very different results. All who tried their hand at reformation were not equally wise men. It was found easier to destroy than to construct. Some in their zeal against what was Roman cast away also much that was simply Catholic; and while with indiscriminate hand they were sweeping away, as they supposed, modern innovations, they rejected even much that had been handed down from the earliest times.<sup>1</sup> Like the hasty servants

<sup>1</sup> In an interesting article in the *Cornhill Magazine* for February, 1866, on *Katharine de Bourbon*, the writer, speaking of Henry IV., says:—"Probably he would not have been a Catholic [meaning Roman] had there been for him any alternative but to be a Calvinist; but in the latter half of the sixteenth century there were no alternatives, as there seemed to be in the early part of it, when men hoped to secure reform *within* the Church by protesting.

At the Hampton Court Conference Bp. Bancroft reminded the King of what the French ambassador, de Rosny, (the celebrated Sully) had said on seeing the service of the English Church, *viz.*



of the householder, while gathering up the tares they rooted up also the wheat with them. It was as though in rebuilding a house a man should cast into the sea as rubbish the good and serviceable stones of the old building which he is about to supplant, and employ only the small inferior stones which the land may furnish. A wise man would rather, if any of the original stones were good, retain them and make use of them in the new building, instead of indiscriminately casting away as worthless the good together with the bad. So some of the more intemperate and less instructed reformers rejected Episcopacy, rejected forms of prayer,<sup>1</sup> rejected Church music, rejected many a godly custom of the primitive Church; branding unjustly with the term *Popish* much that was practised to the edification of the people long before Popery was known. Our Lord has a parable of the fishers who, when they drew their net to shore, having gathered of every kind, put the good into

“that if the reformed churches in France had kept the same order, there would have been thousands of protestants more than there are.” (See Fuller’s *Ch. Hist.*, v. 281.)

<sup>1</sup> In this they are even outdone by certain of the more modern sects, which even reject the Lord’s Prayer, as though unaware that He said, “When ye pray say, Our Father,” &c.; and again, in another place, “After this manner pray ye, Our Father,” &c.

vessels and cast the *bad* only away;<sup>1</sup> but it cannot be denied that certain reformers in some countries at the time referred to, with more zeal than discretion, cast away both bad and good together; or, to return to the figure already employed, pulled down the building itself, instead of being content with removing that which had overgrown and defaced it; rejecting altogether the solid stones of the ancient fabric, and preferring to erect a building of an entirely novel type, with whatever modern and flimsy materials were at hand.<sup>2</sup>

It was, however, otherwise where the Reformation was intrusted to such men as Ridley and Cranmer, who, under God, were the pilots of the Church of England in this crisis of her history. They showed what manner of spirit they were of in that they loved not their lives unto the death, but laid them

<sup>1</sup> Jer. Taylor (*Via Intelligentia*) thus applies another parable:—“We talk much of reformation, and (blessed be God!) once we have felt the good of it; but of late we have smarted under the name and pretension. The woman that lost her groat, ‘everrit domum,’ not ‘evertit’; she swept the house, she did not turn the house out of doors. That was but an ill reformation that untiled the roof, and broke the walls, and was digging down the foundation.”

<sup>2</sup> It was a saying of Rowland Hill’s, with which it is to be regretted that that eminent Separatist’s practice did not correspond, “Surely a reformation of that which is wrong may be effected without a demolition of that which is right.”

down in defence of the truth of the gospel. Yet while they thus manifested their resistance to the errors of the Church of Rome, and suffered martyrdom at the hands of the Roman party, they were too deeply read in the early history of the Church and in Holy Scripture, too sober-minded, too judicious, not to perceive the opposite errors and rashness of the violent innovators before alluded to, which they resisted almost as firmly as they resisted Rome herself. And the memorial erected to them at Oxford is a witness no less of their attachment to the Church of England than of their sufferings at the hand of the Church of Rome. For they took care to discriminate between what was simply papal and what was really primitive; what was ancient and apostolic, and what merely modern and fanciful; what was truly Catholic<sup>1</sup> and so of universal obligation, and what was only

<sup>1</sup> By Catholic, it may be desirable to state for some readers, is simply meant universal—according to the well-known definition of Vicentius Lirinensis (*Contr. Hær.*, cap. iii., p. 6). “In ipsa item catholica ecclesia magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est.” A conscientious but ill-informed sponsor is said to have once hesitated at that clause of what is commonly called the Apostle’s Creed which professes belief in “the Holy Catholic Church,” being under the impression that it simply meant the Church of Rome. Is not this a sample of many of the popular objections to the Prayer-Book?

Roman and of man's invention ; and while, to the rage of Rome, they carefully excluded all the one, they also, in spite of ignorant and unreasoning clamour, held firmly to the other. And to their wisdom and firmness it is that (under God) we owe the Church of England as it now is, the most reasonable, the most tolerant, the most sober-minded, the most spiritual society in Christendom. To them we owe the blessing of our Book of Common Prayer as it now, substantially, is ; containing as it does the prayers and other devotions of those who immediately succeeded the Apostles, if not of some of the Apostles themselves ; and the blessing of the Word of God translated out of the original Hebrew and Greek into our own mother-tongue. Those who, of whatever denomination, value the English Bible should gratefully remember that it is to the Church of England they owe it. The learning and piety of her divines was alone competent to the task. This is one of the advantages that other bodies which have unhappily separated themselves from us owe to the mother they have forsaken. And another benefit is, as the ablest of recent Scotch writers, Dr. Chalmers, (himself, be it remembered, not a member of the Church of England,) yet gratefully admitted, the

elaborate and able defence by the Bishops and Doctors of the Church of England of all the main doctrines of Christianity. So that the Church of England is an armoury from which those who dissent from her are yet continually obliged to have recourse to borrow weapons against the common adversary and unbeliever. What other body can present such a phalanx of champions in behalf of "the Faith once for all<sup>1</sup> delivered to the Saints?"<sup>2</sup>

I have dwelt upon this point the more particularly because I feel that we surrender a great argument to Rome, make a concession which she is not slow to avail herself of, give up a great gospel truth, and cut away the ground from under our own feet, when we ignorantly and unwarrantably admit that our Church arose at the Reformation. This is not true. Our Church, a branch of the Catholic and Apostolic Church, arose at the

<sup>1</sup> ἀπαξ. St. Jude 3.

<sup>2</sup> "An endowed and an educated Church is the bulwark of orthodoxy. She may not at all times be animated by its spirit; but it is generally by her means, by her formularies, by her colleges, and, above all, by the prowess and literary championship of her sons, that the letter of it is kept inviolate. It is thus that the hierarchy of England, with her erudite scholars and massive theologians—her men of armour and colossal achievement—has stood the foremost in the battles of the faith." (Chalmers: *Praelections on Butler's Analogy*, &c., p. xxvii.)

time of Christ and His Apostles, being "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."<sup>1</sup> Gradually indeed, and unhappily, it became overlaid with error and superstition, as Rome began to usurp an authority to which she had no right.<sup>2</sup> At the Reformation it was restored to its early order and primitive purity; not *originated* then, remember, but *restored*; as if, to use one of the homely but forcible illustrations of the period, a man had washed his face of the filth which had obscured and deformed it. The *face* had been there all the while, though hidden and degraded; and so had the *Church*, though marred and defaced by those added superstitions of Rome from which, by God's good providence, our calm and cautious and pious reformers relieved her.<sup>3</sup> And this may furnish an

<sup>1</sup> Eph. ii. 20. The language is adopted into the Collect for St. Simon and St. Jude's Day, q. v.

<sup>2</sup> The Paschal controversy proves conclusively that the Bishop of Rome was not regarded as Pope or Universal Bishop in the second century. Victor seems to have been the first who attempted to usurp this authority; but his pretensions were resisted by Polycrates and the prelates of Asia. We find the claim revived in the third century by Stephen, who was in his turn opposed by Cyprian (sometimes wrongly claimed as an advocate of the contrary) and the Bishops of Africa.

<sup>3</sup> The saying is attributed to Sir Henry Wootton, who when asked by a Venetian nobleman the stock question, "Where the

## 18      *Church of England a Branch of*

answer to the scornful question which Rome is ever asking, and which the Church of England in this country alone can answer satisfactorily—where was your Church before the Reformation? <sup>1</sup> From this too we may see again the meaning of that title, Christ's Holy Catholic Church, to which it is our inestimable privilege to belong, and the mistake of applying the term Catholic, as many ignorantly or carelessly do, to denote solely the Church of Rome; thus foolishly surrendering a privilege of their own, and conceding to her what she arrogantly claims. For the word *Catholic*, we have

Protestant religion was before the Reformation, answered by another question, Signor, where was your face this morning before it was washed?" (See Howell's *Epistola Ho-Elianae*.)

The term *Protestant religion*, however, it must be observed, is a very wide and somewhat vague term. It can, of course, only be here taken in a limited sense, as applying to the Church of England or to Churches in communion with her, not as embracing all the modern sects, if we are to furnish a conclusive answer to the question referred to.

<sup>1</sup> "We do not arrogate to ourselves a new Church, or a new religion, or new Holy Orders. Our religion is the same it was, our Church the same it was, our Holy Orders the same they were, in substance, differing only from what they were as a garden weeded from a garden unweeded." (Abp. Bramhall, cited in Bp. Wordsworth's *History of the Church of Ireland*.)

"Even the enemies of truth have been conservators of that truth by which we can confute their errors." (Bp. Jer. Taylor: *Letters to Persons changed in their Religion*.)

seen,<sup>1</sup> simply means *Universal*. We claim to be a branch of Christ's Catholic or Universal Church, founded more than eighteen centuries ago, reformed a little more than three; the Church Catholic of England, Protestant in so far as she protests against all error, whether Roman or other, but not a mere sect among sects;<sup>2</sup> from the first an un-

<sup>1</sup> See p. 14, *sup.* "The term *Catholic Faith* . . . was then used in England in its true sense in opposition to the novelties of the see of Rome." (Burnet: *Ref.*, i. 570.)

<sup>2</sup> The words "sect" and "sectarian" are used so loosely, in Parliament and in the Press, even by those who profess to be members of the Church of England, that it seems desirable to dwell on this point. The term Protestant by itself is, by the multiplication of sects, become so vague, that it no longer designates simply a member of the English Church. It may of course mean this, but it may also mean any who have separated from her, and dissent most widely from her. Mormons even, with all their enormities, are reckoned among Protestant dissenters. While on this point it may be observed that "our unhappy divisions" in religion are a great stumbling-block in the way of the conversion of the world. When our missionaries urge upon intelligent heathens the claims of Christianity, they point triumphantly to the many denominations of Christians as a proof that we are not agreed among ourselves. It never seems to occur to those who encourage these divisions what a handle they furnish to the Church of Rome. The following are a few out of the many "denominations" which have been certified to the Registrar-General, the jest of the infidel, and a grief to those who, after their Lord (in St. John xvii. 11, 20-23) pray for unity:—"Bible Christians, Christian Eliasites, Calvinistic Baptists, Christian Israelites, Christian Teetotallers, Christian Temperance Men, Countess of Huntingdon's Connexion, Free Grace Gospel Christians, Free Christians, General Baptist New Connexion, Independent Unionists, Inghamites,



divided part of "the holy Church throughout all the world." Catholic does not, as it is popularly supposed, mean simply Roman Catholic. So now we may see the meaning of a term at which some have needlessly stumbled, and what we mean when we profess in the Creed of Nicæa, "I believe one Catholic and Apostolic Church."

And a little more inquiry and a little more consideration might convince a candid inquirer not merely of the lawfulness, but even of the propriety and wisdom of other practices in our Church, which, through want of information or the existence of prejudice, have been by some unreasonably cavilled at. Why, for instance, does the minister wear "at

Latter Day Saints, Modern Methodists, Mormons, Plymouth Brethren, Peculiar People, Progressionists, Ranters, Reformers, Recreative Religionists, Refuge Methodists, Revivalists, Salem Society, Sandemanians, Separatists, Seventh Day Baptists, Unitarian Baptists, Wesleyan Reform Glory Band." To these may be added the following from the returns of the Irish Registrar-General :—Anabaptists, Atheist, Cromwellian Protestants, Darbyites, Deists, Freethinkers, Kellyites, Morrissonian, New Lights, No religion, Old Lights, Political Nonconformist, Positivist, Eastern Reformed Presbyterians, Independent Presbyterians, Non-subscribing Presbyterians, Seceding Presbyterians, Unitarian Presbyterians, United Presbyterians, Primitive Seceder, Protestants of no particular Sect, Saint of no Sect, Seekers, Self opinion, Walkerites. Is it not sad proof of the apostolic prediction, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears"? (2 Tim. iv. 3).

all times of his ministration”<sup>1</sup> the white surplice, but simply to remind himself and the congregation of the purity required in the minister of God, which the garments of fine linen, clean and white, ever symbolize ; worn, according to pious custom from ancient times, as soon as the Church began to be at all settled, and long before she became corrupted by any leaven of Roman doctrine ? The academic hood, also, which every clergyman who is entitled to it wears, is simply to give proof to the people

<sup>1</sup> See the last of the Rubrics immediately before “the Order for Morning Prayer daily throughout the year.” The retention of the surplice in preaching as well as in prayer seems happily removed now out of the region of party. There seems absolutely no authority for the assumption of the black gown in the pulpit. It used to be simply the ordinary garb of a clergyman at all times *except when officiating*. To appear in it *at any time of ministration* seems therefore slovenly, to say the least, as if a soldier should appear at a full-dress parade in his usual undress. The formality would seem to be rather in the *change* of vestment than in retaining the same throughout ; when the officiating minister leaves his congregation without a leader, disappearing into the vestry while a hymn (for which no place is assigned after the Nicene Creed) is being sung, thence to emerge differently and less decently habited. “*Qui color albus erat, nunc est contrarius albo.*” It may not be in itself a matter of much moment (though surely the same gospel may be preached in a white vestment as in a black one), but as a matter of order and obedience it becomes important, just as the proper uniform is a part of military discipline, and the contempt of it is reckoned insubordination. As Bp. Taylor says again (*Via Intelligentia*) :—“Religion does not consist in these things, but obedience may ; and reductively that is religion.”

that their appointed pastor does not appear before them, as any intruder might, without having received the regular education, it being the symbol of his University degree, as the ring is the sign and pledge of matrimony. How else might we always be aware of his right and title to teach us? But when we see him duly wearing his badge of honour and of office, this settles all. He then appears before us as an accredited person, as an officer in his proper uniform, an ambassador with the *insignia* of his office.

And in like manner, to take up another point, our Churches have been built and our dead laid in their graves from time immemorial with the face towards the East, towards the sun-rising, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious Body, according to the mighty working whereby He is able even to subdue all things unto Himself." And so in those particular parts of divine service in which we specially profess our faith, as in the Creeds, the unbroken custom in many old parish churches—a custom which has never died out, a pious practice which has never been repealed—is to turn towards the East, the region of "the Sun of Righteousness," even as the pious Jew of old would worship toward

Jerusalem,<sup>1</sup> where he expected the promised Messiah to appear. So we put ourselves in mind of His second advent as they were thus taught to look forward to the first: which things we do not ignorantly or superstitiously, as some with a strange lack of Christian charity suppose, but "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

While on this point, too, I may take the opportunity of correcting the mistaken notion that when the minister turns to the East in any part of the service he is simply turning his back upon the congregation. He rather then more directly turns his face, as it were, towards God, leading and offering in their name the united tribute of prayer and praise. The captain of a company is not considered so much to be turning his back upon his men as standing at their head and so leading them forward. The flock follows the shepherd. "He goeth before them, and the sheep follow him." When the minister addresses the people, as in reading the lessons or preaching the sermon, he turns himself *to them*; but when in certain solemn parts of the service he addresses himself on their behalf to GOD, he rather, to mark this, turns away *from them*, and

<sup>1</sup> See 1 Kings viii. 44-49; Ps. v. 7; Dan. vi. 10; Jonah ii. 4.

would have them turn with him to where the symbol of the divine presence is considered to be.<sup>1</sup>

It may also be here observed that in most well-ordered churches the Lessons are read from a distinct desk or *lectern*, marking the reverence with which we treat God's holy Word, and that we regard it as different from all other books; and

<sup>1</sup> In Ireland, a country where the Puritanical element (a legacy of the Cromwellian settlement) still prevails, there is absolutely a custom of turning *from* the East. Those who make it almost heresy for the minister to, in their phrase, turn his back upon the congregation, make no scruple of turning their backs upon the minister. When he says, "Let us pray," many turn round and kneel upon the seats! There are still churches where it would be accounted heresy to turn eastward at the creed, but where no sooner is a hymn struck up in a western gallery, than the whole congregation turns round and faces the singers, paying them doubtless this compliment for their performance, as though it were a concert-hall instead of church. On a kindred point it may be noted that in many churches when the clergyman or some principal parishioner dies, no objection is made (indeed it is rather considered becoming) to drape the church in black by way of mourning for a great or good man. Yet loud is the outcry if the hangings are changed from their usual bright to a more sombre colour in the time of the Church's mourning for her Lord; a custom prevalent in some old parish churches long before what is called Ritualism was ever heard of. In a large town in Somersetshire forty years ago the altar-cloth and pulpit cushion of the parish church, in accordance with immemorial custom, was regularly changed from red to black during the whole of Lent. And this was but a sample of many. I am not saying here whether or not it is desirable to do so. I am only showing that things are done in honour or in remembrance of *man* by the self-same people who protest against doing the same or like things in honour or in remembrance of *God*.

also to keep separate the two ideas of *instruction* and *prayer*. In many churches the Litany is said (in some of the College chapels in our Universities it has been an uninterrupted custom to say it) from the Litany desk or faldstool, "the accustomed place" (as it is in one of the Rubrics in the Communion Service);<sup>1</sup> being a solemn supplication to be said together with the people, and, as it were, in their midst.

For we endeavour in all things to "worship the Lord in the *beauty* of holiness,"<sup>2</sup> remembering that an Apostle has given us this rule: "Let all things," saith he, "be done decently and in order." We can of course (who denies it?) worship God, if need be, in no better building than a barn; and so, too, we can sleep, at a pinch, on a heap of straw or under a common shed; but is this any reason why, if we can afford better, better should not be given or had? And shall we render our own dwellings comfortable and commodious, and even adorn them

<sup>1</sup> In that solemn service for the first day of Lent, commonly called Ash-Wednesday, we do not come together to curse our neighbours, as some are fond of saying, but we remind ourselves of what shall save us from the curse of God, and obtain for us His blessing.

<sup>2</sup> Some commentators interpret this of "the holy garments," פְּהִירְתִּיקָהּ referring to Ex. xxviii. 2. The phrase occurs three times in the Psalter, *viz.* in Pss. xxix. 2, xcvi. 9, cx. 3. The Hebrew word in Exodus is indeed different, but the idea is the same.

where we can, but neglect the house of God? We may not apply to God a measure we should be ashamed to apply to man, or think that He will be content with what we would not be contented with for ourselves. Our Saviour commended the pious woman in the Gospel who poured out upon His body precious ointment. He stopped the nimble tongues of those who cavilled at her costly deed. He prophesied that this prodigality of love should be her memorial in all the world.<sup>1</sup> And so it has come to pass that the world, as an old Father says, is evermore filled with the fame of her deed as that house was with the odour of the ointment.<sup>2</sup> Utility, we must remember, is not the only measure of a thing. There are other considerations besides bare necessity which must enter into the question. The good God Himself in the typical Eden made all trees "pleasant to the sight" as well as "good for food." "If we say," remarks a famous divine, "that God is not the better for a rich house or a costly service, we may also remember that neither are we the better for rich clothes; and the sheep will keep us as modest, as warm, and as clean as the silk-

<sup>1</sup> See a sermon on this subject by Archbishop Trench, entitled *The Prodigalities of Love*.

<sup>2</sup> See Augustine in S. Jo. Tr. l. 7.

worm.”<sup>1</sup> “Far be that pride and profaneness from any,” says another old writer, “to account nothing either too fair for man or too foul for God.”<sup>2</sup> “We are to remember that God calls for our best and our utmost. We are to bring the fairest and the choicest of our flock for an offering.”<sup>3</sup> Men may not stint God in what appertains to His house and service under a pretext of simplicity of worship, while their own houses and appointments show no stint.<sup>4</sup> But

<sup>1</sup> See Bishop Jeremy Taylor, Discourse viii., *Of the Religion of Holy Places* in his *Life of Christ*. In Sect. xv. *ibid.* he calls Mary’s act “the Holocaust of love.” See the exquisite expression of the whole idea in the *Christian Year* for the Third Sunday after Epiphany; that verse especially which seems to seize the spirit, and shows the spring of all:—

“*Love* on the Saviour’s *dying* head  
Her spikenard drops unblamed may pour,  
May mount His Cross and wrap Him *dead*  
In spices from the golden shore;  
*Risen*, may embalm His sacred name  
With all a painter’s art, and all a minstrel’s flame.”

The three stages are admirably indicated in the words italicised. All lawful so long as it proceeds from love. But the whole ode illustrates in a remarkable manner the point on which we now are.

<sup>2</sup> Fuller: *Ch. Hist.*, i. 13.

<sup>3</sup> South: *Posthumous Sermons*, lviii.

<sup>4</sup> See 2 Sam. vii. 1, 2. An anecdote has been told of the well-known Scotch preacher, Dr. Guthrie, who, feeling that the building in which they worshipped was rather a reproach to his rich congregation, having collected a little money, proceeded to make it look a little more like a place of worship than before; for which he was seriously taken to task by one of the old ladies of his congrega-



if in our own affairs we allow ourselves to consult more than the bare necessity of a thing, then extend this rule also to the things of God.<sup>1</sup> We are expected to act according to our opportunities.<sup>2</sup> One man lives in a humble cottage, another in a superb palace. We should not expect a congregation of cottagers to build a cathedral; but the man who would build himself a stately palace must not think to put his Maker off with a miserable barn. We know not how much we owe to our ancestors who have sown the soil with our goodly parish churches (now happily being restored almost everywhere in harmony with their original design, instead of being defaced or altogether neglected as in what are sometimes mistakenly called "the good old times"), or how they have silently and insensibly, like the

tion, who reminded him that it was possible to worship in a barn, and exhorted him to consider how much might have been done with the money laid out upon it. The good Doctor, despairing doubtless of any effect from other arguments, contented himself with simply turning the tables upon his critic. Noticing that she had on a very rich silk dress, he reminded her that she might have been content with cotton or calico all her life, and begged her to consider how much might in like manner have been done with the money she had thus been laying out upon herself. This, coming from a minister of the Free Kirk, shows that a religious instinct is sometimes happily too strong even for Presbyterianism.

<sup>1</sup> See Malachi, i. 7, 8, 10, 13, 14.

<sup>2</sup> See Hooker, *Eccl. Pol.*, iv. ii. 4.

woman in the parable with her three measures of meal, leavened the land. The great Puritan poet, rising for the time superior to the narrow traditions of his party, openly expresses his admiration,<sup>1</sup> and it is remarkable to find even such a character as Cobbett confessing the genial influence.<sup>2</sup> All Scrip-

<sup>1</sup> Milton : *Il Penseroso*—

“ But let my due feet never fail,” &c.

We may recall, too, the homelier hymn—

“ The Temples of our God  
How beautiful they stand !  
The glory of our native place,  
The bulwark of our land.”

<sup>2</sup> “Get upon a hill if you can find one, in Suffolk or Norfolk, and you may find many in Hampshire and Wiltshire and Devonshire—look at the steeples, one in every four square miles at the most, on an average. Imagine a man of some learning, at the least, to be living in a commodious house by the side of one of those steeples, almost always with wife and family ; always with servants, natives of the parish. . . . Imagine this gentleman . . . more deeply interested than any other can possibly be in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness. . . . Imagine all this to exist, close alongside every one of those steeples, and you will at once say to yourself—‘hurricanes or earthquakes must, without doubt, destroy this island before that Church can be overset.’ And when you add to all this, that this gentleman, besides the example of good manners, of mildness, and of justice, which his life and conversation are constantly keeping before the eyes of his parishioners—when you add to all this, that one day in every week he has them assembled together to sit in silence to receive his advice, his admonitions, his interpretations of the will of God, as

ture shows that there is a reverence due to holy things and holy places, and we must be careful lest in our anxiety to avoid superstition, we fall into that other error and extreme of irreverence.<sup>1</sup>

applicable to their conduct and their affairs; and that too in an edifice rendered sacred to their eyes from their knowing that their forefathers assembled there in ages long past, and from its being surrounded by the grave of their kindred; when this is added, and when it is also recollected that the children pass through his hands at their baptism, that it is he who celebrates the marriages, and performs the last sad service over the graves of the dead; when you think upon all this, it is too much to believe it possible that such a Church can fall." See also his *Political Register* for June, 1805, and Aug., 1832.

<sup>1</sup> Hooker has finely said, "That which each man inwardly should be, the Church outwardly ought to testify." It is difficult to understand the objection to a cross in or upon a church, by any who profess to regard it as the sign of our salvation. Crosses, it must be confessed, are often used thoughtlessly for personal ornament, and multiplied unnecessarily perhaps even in churches; but a simple cross placed in the sanctuary may surely serve, without offence or scruple, to remind the Christian of what has been won for us thereby, so that what was once regarded as the ignominious instrument of death becomes, by virtue of Him who suffered for us thereon, our glory. In an historical point of view, as displacing the proud eagles of Imperial Rome, it is most instructive. Our children now bear it on their brows and our armies on their banners. Why should we shrink from the same emblem in our churches? It is, indeed, too often employed thoughtlessly, and with an extraordinary lack of a sense of congruity. Secular pictures, for instance, are often displayed in ecclesiastical frames by those who yet pride themselves on their freedom from superstition. But while we take care never to use such emblems unintelligently, let us never be afraid of their really devotional use. "I would advise Protestants," says Baxter (*Post-*

Again, it by no means follows that men are therefore spiritual because they abhor to be formal. Let any who might be disposed to object, on the usual shallow grounds, to the use of forms in public worship, remember this.<sup>1</sup> How formal those who

script to his *Paraphrase*) "to take heed that they harden not Papists, by calling that Cross the mark of the Beast, which the old Churches called the mark of Christ." On a kindred subject, bowing at the name of Jesus, it may be observed that this reverence we show at the mention of our Lord and Saviour's *human* name to testify our faith that the *man* Jesus is yet the very Son of GOD. See Canons xxx. and xviii., and Sir Edward Dering's eloquent defence of the practice in his place in Parliament, cited in Southey's *Bk. of the Church*, pp. 461, 2.

<sup>1</sup> That the Jews were in the habit of using forms in prayer, and had an Order of Divine Service, and that our Lord joined in them, is admitted by all who have studied the history of the question. Had they been distinctly enjoined in the Christian Church, we might justly have supposed them novelties ; but the silence on the subject is a confirmation of the fact. They were prepared from time to time as occasion required in the Church of Christ, and gradually grew into completer forms ; but the principle was not new, and therefore the first introduction is nowhere stated. The Christian Church, it may here be observed, was meant to be the complement of the Jewish, according to our Lord's words, "Think not I am come to destroy the Law and the Prophets—I came not to destroy but to fulfil." To fulfil, even as the ripe fruit fulfils the mere bud or blossom, as the perfect day fulfils the steady promise of its dawn. Hence we find in the one the rudimentary forms of the other. The Lord adopts into His perfect prayer petitions already in use among the Jews. Circumcision passes into Baptism. The Passover is merged in the Eucharist. The Levitical Priesthood gives place to the Christian Ministry. See Calvin's three reasons for a set form of prayer, as cited in Fuller's *Ch. Hist.*, iv. 122.

protest against forms can become may be seen from the confession of an eminent Presbyterian minister, who describes their prayers as "undevout recitals of their opinions ; their discourse, technical announcements of their faith."<sup>1</sup> How intolerant were those who demanded toleration<sup>2</sup> may be seen from the fact that, during the ascendancy of Puritanism, by one of the ordinances of 1645, the Book of Common Prayer was forbidden, under heavy penalties, even in any *private* place or family.<sup>3</sup> Even after the Restoration the king was requested to dispense with it in the Royal Chapel ; but he very properly replied to the objectors, that whilst he gave *them* liberty, he would not consent to have *his own* taken away. It is strange that those who object to forms in *prayer*, never make a similar objection to forms in *praise*. The same

<sup>1</sup> Edward Irving: *Preparations for consulting the Oracles of God*.

<sup>2</sup> Jeremy Taylor (*Via Intelligentia*) says, and the history of the period proves it :—" They preach for toleration when themselves are under the rod, who, when they got the rod into their own hands, found toleration itself to be intolerable." So true is Milton's witty saying (in his *Miscellanies*, 'On the New Forcers of Conscience under the Long Parliament'), "New Presbyter is but old Priest writ large." Very touching too and instructive are Baxter's occasional protests against the tyranny of his own party. They serve to show, by a testimony which cannot be gainsaid—that of a prophet of their own—that the whips of the Church were more endurable than the scorpions of the Conventicle.

<sup>3</sup> See Procter on the Book of Common Prayer, p. 102.

ideas versified and done into metre are tolerated and sung to tunes, which would not be allowed if said in plain prose. How a thing can be spiritual in verse and formal in prose, it is difficult to discover.

And those who call to mind how often David declares that he will praise God upon instruments of music, how he calls upon lute and harp to awake that they may sound His praise, how he calls upon the people to praise God with "the stringed instruments and organs," how for this very purpose he wrote his Divine "Psalms and Hymns and Spiritual Songs," directing them "to the chief musician that they might be set to an instrument of music,"<sup>1</sup> how he himself gives us this glimpse of his own and of his people's practice therein, saying, "It is well seen, O God, how Thou goest, how Thou, my God and King, goest in the sanctuary; the singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels,"—those, I say, who intelligently consider

<sup>1</sup> The headings of various Psalms sufficiently attest this, as **קִיְמוֹר** A song set to music, which occurs forty-one times in the Psalter. **לְמַנְצֵחַ** To the chief musician, or precentor, as we should say, the leader of the Temple choir; which inscription occurs fifty-five times. **בְּנִינִיֹת** With stringed instruments, in Pss. iv., vi., liv., lv., lxvii., lxxvi. **אֶל־הַנְּחִילֹת** Upon wind instruments, in Ps. v. See Perowne on the Psalms.

all this will hesitate before they banish from the service of the sanctuary what God himself has allowed, what helps so greatly to the more decent and orderly celebration of this joyful part of Divine worship, what in fact was prepared and has been preserved for this very purpose.<sup>1</sup>

It may be worth while, too, to note here that the Service is ordered to be "said or sung." If it cannot be "sung" as in cathedrals (and in our smaller parish churches it would not always be possible or perhaps desirable), then let it be reverently "said," at least at an even pace, if not on a single note. This is evidently the intention

<sup>1</sup> Any who have ever listened to the singing of hymns without an instrument to lead and keep the congregation in time and tune, must be aware of the difficulty and distress attendant upon the exercise. The most skilful choir could under such conditions hardly help becoming flat. The slow lugubrious manner in which even the most joyous words are sung by some congregations is anything but suggestive of joy and praise; while the false ornaments of some popular religious airs are to real harmony, or even true melody, what pinchbeck is to gold. Why should we think it honouring God to be content with such music in our churches as we should be ashamed to allow in our drawing-rooms? The Anthem, it may be observed, is an offering to God not only of the best His servants can produce in music, but also of time and skill and other talents He has given. "Of Thine own have we given Thee," was David's saying when preparing a store for the House of God. "Neither will I offer unto the Lord my God of that which doth cost me nothing," was his pious resolve.

of the Rubric. Nothing is more offensive than the pompous preaching of the prayers in which it used to be the fashion in some places to indulge. Anything is welcome which protects us from this, or from being at the mercy of an individual according as his bent is, however little he may be conscious of it, either to gabble or to drawl. It is a pity, too, that the distinction between "reading" the lessons and "saying" the prayers, is not always borne in mind; marked as it is, as I have already observed, by a distinct place for each in most well-ordered churches. It used to be common, more common than happily now it is, to hear people speak of the clergyman *reading* prayers *to the congregation!*

The reason why the people are required frequently to utter the fervent "Amen" at the end of Collects and Prayers, and to join audibly in various parts of the Divine Service, is not only to keep up their attention (for which reason, partly, the Service is broken up into several separate petitions, instead of being made one continuous prayer), but also that they may understand that they are not to leave all the work to the Minister; that he is rather to pray *with* them than to pray *for* them, to lead them in their devotions rather than to perform them in their stead: an excellent and primitive



practice, and an argument against the practice of the Church of Rome, which leads the people to repose too much in the officiating priest.<sup>1</sup> One would hardly have expected to find a correspondence to this latter practice among some of the many sects which have separated from the English Church, did we not know the tendency of extremes to meet, and that, as an acute observer has remarked,<sup>2</sup> "Popery may be found where the name of Papist is abhorred."

Then, as to the observance of Saints' Days (for it is difficult to conceive objections to the festivals which commemorate the leading events of our Lord's life on earth, and which even some of the sects are beginning, after their fashion, to observe<sup>3</sup>), fitting it is, and tends surely to edification, that the example of holy men of old, Apostles, Martyrs,

<sup>1</sup> See the subject well stated in Dean Goulburn's *Thoughts on Personal Religion*, part ii., ch. 8.

<sup>2</sup> South : Ser. xxviii. He says again (Ser. lx.) "There is a papacy in every sect or faction."

<sup>3</sup> Good Friday, though claimed as a holy day by Dissenters, is by most of them regarded simply as a day of merry-making. It is the day generally chosen for tea-meetings, held usually at the same hour as Divine Service in the parish church. In Scotland the name of Christmas is kept, and every secular festivity associated with that season ; but, except of course among Church-people, anything in the shape of religious observance of the nativity of Christ is there accounted superstitious.

Prophets, Evangelists, should be brought periodically before the assembled Church, and those passages of Holy Scripture which relate to them be read publicly in the congregation, "to the end that the naming of their persons might cause inquiry to be made, and meditation to be had of their virtues;"<sup>1</sup> after the manner of that grand catalogue in the Epistle to the Hebrews, that, "seeing we are compassed about with so great a cloud of witnesses," we may be stirred up so to follow their good examples that with them we may be partakers of Christ's heavenly kingdom, and that the Church militant here on earth may share the heritage of the Church triumphant in heaven, being "made meet for the inheritance of the saints in light."

In this candid and reverent and humble and dutiful spirit we observe loyally the customs of the Church of Christ, even as St. Paul recommended to the Christians at Corinth, to whom he thought it enough to say, if they would not be moved by other arguments and considerations, "But if any man seem to be contentious, we have no such custom, neither the Churches of God."<sup>2</sup> And this

<sup>1</sup> Hooker, *Eccl. Pol.*, v. xiii. 3. See also lxxi. 11.

<sup>2</sup> 1 Cor. xi. 16, 18, 22.

is not the only place where he appeals to the authority of the Church, and bids us "hold fast the form of sound words."<sup>1</sup> For these we regard as "ordinances made in the prime of Christian religion, established with that authority which Christ has left to His Church for matters indifferent, and in that consideration requisite to be observed till like authority or just and reasonable cause do alter them."<sup>2</sup> For in things, being in themselves indifferent, the rule is (as it was well expressed in the unhappy days of controversy on this subject, days and controversies which some are unhappily endeavouring to revive), "Let nothing be done contrary to an express command: let all things be done to edifying. Within these limits the Church is left to herself."<sup>3</sup> Such is a sufficient answer to those who demand chapter and verse for all our godly customs, not being able themselves to give the same authority, which nevertheless they exact of us, for many peculiar practices of their own.<sup>4</sup>

<sup>1</sup> 2 Tim. i. 13; iii. 14; Tit. i. 9.

<sup>2</sup> Hooker, q. a.

<sup>3</sup> Archbishop Whitgift, quoted in Marsden's *Dictionary*. See also Article xx., Of the Authority of the Church.

<sup>4</sup> "Scripture reveals to us the mind of God towards us, not in abstract doctrine, or treatise, or essay, but in the record of facts, and

Every religious body has its rules, not the Church only. There must be rules in every society, and the man who keeps to the rules he has solemnly promised to observe, while he is at the same time tolerant towards those who may differ from him, seems at least deserving of respect, as consistent with his creed, instead of being (as is too often the case, even among the professed adherents of the same Church) an object of suspicion. The rules of the Church of England, as contained in the Book of Common Prayer, are called *Rubrics*, from their being printed in red, in order to distinguish them from the rest of the book, and to call attention to them. There is one Rubric after the Nicene Creed which ought at least to silence some objectors: "Then the curate," that is, the

these facts the Incarnation, Death, Resurrection, and Ascension of the Saviour. So that it is as strictly according to Scripture to keep Christmas, Epiphany, and Good Friday, though there is not one word in Scripture respecting the keeping of these days, as it is scriptural to teach in a Sunday school, though there is not one word in Scripture about such an institution as a Sunday school." (Sadler: *Church Doctrine, Bible Truth*, p. 14.) Some minds seem utterly incapable of distinguishing between *proprium* and *accidens*. It has been gravely argued that a modern bishop has no business with a carriage, because the ancient apostles had none. As well might such objectors insist that they should go barefoot. Is no allowance to be made for altered conditions of times and place? See Hooker's expansion of this thought, *Ecc. Pol.*, iv. ii. 3.

minister who has the cure or care of souls in any parish, "shall declare unto the people what Holy-days or Fasting-days are in the week following to be observed." Surely the clergyman who obeys this rule, and only does what his Church enjoins, only does what he has promised to do, should not be called harsh names or branded with the stigma of party for so doing. Those who thus persecute him can hardly be aware that when a clergyman is ordained he has to make a solemn "declaration of assent" to the Prayer-Book. His duty therefore is to satisfy himself that there is nothing in it contrary to the teaching and spirit of the Bible, when properly understood; and if he is satisfied on this point, and so subscribes to it, then he is surely bound to carry it out so far as circumstances permit. Indeed, his parishioners have a right to expect this of him; and not those who have the opportunity afforded them, but those only who are *deprived* of the opportunity of public worship on days which the Church has appointed to be so observed, can consider themselves aggrieved. If some few of the clergy in any place appear at any time to go beyond the limits assigned, that is no reason why we should distrust those who simply desire not to fall short. The duty of a clergy-

man of the Church of England is to be careful to do nothing which he cannot prove to be plainly according to the rules of the Church of England ;<sup>1</sup> and if he can prove this to any of his uninstructed parishoners, it ought to satisfy them. The question simply is, is he keeping to the book ?<sup>2</sup> In most cases it will be found that the objection lies deeper, lies against the book itself—the Prayer-Book, and ultimately the Bible on which it is based.<sup>3</sup> The clergy are sometimes absolutely taken to task for doing what they have simply promised and been ordained

<sup>1</sup> It may be objected that the ancient customs (which in most old parish churches have never died out) of turning eastward at the Creeds, and of bowing at the name of Jesus, which have been defended in the foregoing pages, cannot be so proven. But apart from the reference and recognition in the Canons, it may be observed that there is precisely the same witness of unbroken tradition for these pious practices (which have never been repealed) as for the universal custom (to which no objection is ever made) of repeating the versicle, "Glory be to Thee, O Lord," after the naming of the Gospel. These few seeming exceptions to the proposition here laid down are thus easily explained. They are in fact customs of the Reformed Church, which have "been retained with a firmer hold than most ritual traditions by subsequent generations." See Blunt's *Annotated Book of Common Prayer*, p. 169.

<sup>2</sup> "Why should we allow ourselves to go to extremes, either one way or, the other? . . . Aristotle tells of a baker, who asked his employer whether he liked his meat over-done or under-done? 'Why cannot you do it right?' said the man."—Gresley's *Bernard Leslie*, p. 254.

<sup>3</sup> See p. 8 *sup.*, and p. 51 *inf.*

to do. One would have thought that it would rather have been the neglect to do and observe these things which would have been censured.

This, then, is a matter in which every conscientious clergyman, careful to keep within the limits of the Church's rules, is entitled to expect the support of the churchwardens, who must not make the mistake of imagining that they are placed in their position to thwart him in the use of what is lawful and edifying, but who should lend him all their aid and influence in his laudable efforts to raise the tone of worship out of the flatness into which it has fallen, up to what it was in the Church's best and brightest days.<sup>1</sup> And it must be borne in mind that what we now sometimes hear called novelties and innovations are not always really so. They are the old original way of doing things, and what is sometimes called the old state of things is comparatively new. We must not, therefore, think everything strange and new which may be so to us. The real innovators were those who allowed good customs to fall into disuse, and churches to be shut up from Sunday to Sunday; who selfishly shut them-

<sup>1</sup> Rowland Hill protested against "the sheep guiding the shepherd," and used to pity "a people-ridden priest" more even than "a priest-ridden people."—See *Life*, by Sidney, p. 438.

selves into huge high pews, often locked and closed and curtained, till the poor were "pewed out of their parish church;" who banished reverence and introduced carelessness or profaneness, who diminished opportunities of receiving the Holy Communion from once a week<sup>1</sup> to once a quarter, who gradually deformed the Building till it became out of harmony with the Book. Those who are acquainted with the history of our Church and country must, at all events, admit this.<sup>2</sup>

<sup>1</sup> There can be no doubt from the appointment of a weekly Collect, Epistle, and Gospel, (an integral part of the Communion-Service), as to what was the intention of the Church. At the same time it is not denied that in very small parishes, where the communicants are few, permission is given to stop short, and not always proceed to a celebration. If, however, confirmations had been always conducted as was originally contemplated, and Holy Communion shown to be the privilege of all the confirmed, whether young or old, what became unhappily the rule would always have been, as it was originally supposed, an exception. Morning prayer daily throughout the year, on Sundays Litany and Holy Communion (at other and separate times of the day perhaps) added, is evidently the rule, to be observed where circumstances admit.

<sup>2</sup> A still too prevailing type of our public worship has been graphically described by the Rev. George Steele in an essay on *Ritualism*, from which a few sentences are subjoined:—"We imagine ourselves members of a foreign communion, just landed upon English shores, full of curiosity to see how English Christians carry out in their worship and practice the far-famed Liturgy of their Church. We imagine morning prayer commenced, the sentences and exhortation said, and the general confession proceeding. Concerning the last we observe two directions—(1) that it is to be said



Let me add here a word or two regarding the *plan* of our Book of Common Prayer. It begins—that is, the Order for Morning and Evening Prayer begins—with the recitation of a sentence from the Scripture, to arouse and fix the attention, and to serve as a sort of key-note to the service following.

of the whole congregation ; and (2) all kneeling. But we remark that the congregation, as a body, quietly compose themselves upon their seats, and utter not a word. So far, indeed, from giving any sign of confessing their sins, they seem barely to be concerned with what is going on. We are perplexed, moreover, with the air of perfect satisfaction which all wear, and the evident unconsciousness of impropriety. . . . A few seem to be listening, but listening is not praying ; and the confession evidently was not made for listeners. Then it strikes us that the whole arrangement of the building and its furniture seem designed, like those of a lecture-room, for listening rather than for praying. The great central object is the pulpit, which, like the throne of some idol, overshadows everything else. During the prayers, moreover, the officiating clergyman faces the people, and conveys no impression to us, or apparently to the congregation, that he is addressing God, and not preaching to an audience. The demeanour, in fact, and the attitude of the people remain unchanged all through the various phases of the service. Whether it is they who are addressed, as in the Lessons and sermon, or whether it is God, as in the Prayers and Thanksgivings, their manner is just the same, and indicates nothing beyond listening, if that. . . . Before this [the sermon] we remark that the clergyman changes his white vestment for a black one, a proceeding for which we look in vain to our Prayer-Book for any authority." The conclusion is that those who are so forward to condemn a more careful conduct of Divine service would be better employed in pulling "the beam," the graver blemish, out of their own eye. Then, and not till then, will they be able to see clearly enough to pull out "the mote," the minor mischief, out of their brother's eye.

Then the minister exhorts the congregation to confess their sins unto God ; and, the people having joined with him in humble confession of sin and prayer for its pardon, he afterwards pronounces, by the authority committed to him, the proclamation of God's pardon to every penitent.<sup>1</sup> Then comes the first actual and general prayer, which is, as is most fitting, the prayer our Lord taught us. And here I may observe, as to the repetition of this Divine prayer in our services, that the Order for Morning Prayer, the Litany, and the Communion Office are not all one, but three several services,

<sup>1</sup> Upon the general effect of absolution see Jer. Taylor's *Holy Dying*, cap. v., sect. 4. South (Ser. xxxiii., part 1) has the following :—"The absolution pronounced must be . . . conditional, as running upon the conditions of faith and repentance ; and then, if those conditions are not found in the person so absolved, it is but a seal to a blank, and so a mere nullity to him." The following extract from the Confession of Faith of the Presbyterian Establishment of Scotland may be not unworthy of consideration in days of controversy. St. Matt. xvi. 19 ; St. John xx. 23, are the places of Scripture cited in support. "Chap. xxx. of Church Censures :— 1. The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hands of Church officers, distinct from the civil magistrate. 2. To these officers the keys of the kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and Censures, and to open it unto penitent sinners, by the ministry of the Gospel and by absolution from Censures, as occasion shall require."

and that originally they were not said, as afterwards became the custom, continuously at once, but separately at different hours of the day. And this is still the case in some churches. Where, then, such is the custom, according to the original intention of the compilers of the Prayer-Book, there will not be the repetition referred to. But even where (to suit the convenience of those who will not be at the trouble of coming to church more than once in the day) the other and more modern custom is adopted, and the three services which were originally separate (and from neither of which were the compilers willing to exclude the Lord's Prayer) are thrown into one, yet if we only remember that it is the *Lord's Prayer*, and put it up each time fresh from the heart, and each time, as we may, with a separate intention,<sup>1</sup> it will not then, though repeated, prove a "vain repetition." Where we find this particular prayer twice in any one service (and in none do we find it more than twice), it would seem to be in commemoration of the fact that it was twice given by our Lord, on

<sup>1</sup> It has been a constant custom with many pious persons to say the Lord's Prayer with a special intention for certain objects—applying all its petitions with reference to what may be at the time the special matter of supplication. See, for examples of this method, Blunt's *Annotated Prayer-Book*, pp. 6, 32.

two several occasions,<sup>1</sup> and whenever twice used in any one service, we find it once with the Doxology and once without.<sup>2</sup> As in the Order for the Administration of the Lord's Supper or Holy Communion, we have it first at the beginning, in what we may call its minor key of penitence, and again after the celebration, in, as it were, a major key of praise. At all events, in each several service our Church is careful that it shall at least once be found.

But after such *Prayer*, in the due order comes *Praise*; the Psalms of David, divided into daily portions for each morning and evening of the month, *sung* after the original design, or *said* where this cannot be conveniently accomplished. Then the public reading of the word of God; an appointed Lesson from the Old Testament and one from the New: whereby in due course the chief part of the former is read once, and the latter twice, in every year; thus bringing before the people in the course

<sup>1</sup> Once publicly in the Sermon on the Mount (St. Matt. vi.), and once in a certain place privately to the disciples (St. Luke, xi.): in the former case, it would seem from the introductory words, as a *pattern*; in the latter, as an actual *form* of prayer.

<sup>2</sup> The admission that the Doxology was not part of the original prayer, but used like the *Gloria* at the end of the Psalms, will not affect the argument.

of the Christian year all the chief facts of our most holy faith, each in its due order, neither more nor less. So that, by this judicious selection, no one is left at the mercy of any individual minister, or is in danger of hearing only certain favourite chapters, according to his predilections, to the exclusion of others equally or even more important, according to the analogy of the faith.<sup>1</sup> And what a blessing this is to those who cannot read at all, or read but imperfectly for themselves, and how even such may become fairly acquainted with the Scriptures if they will only diligently and dutifully conform to the

<sup>1</sup> "Having carefully ascertained not only the mode of conducting Divine worship among the various sects of Dissenters, but also the nature and quality of the worship so conducted, I speak with confidence when I say that in no case is there anything approaching to a rule or method for bringing before the people of these sects the facts of redemption as they are presented to us in the Scripture narrative." (Sadler : *Church Doctrine, Bible Truth*, p. 24.)

Rowland Hill used to speak of the "tiresome forms of others, disguised in an extemporaneous dress. . . . If a man could but hear only half of the extempore prayers offered up in this country on any one Sunday, he would fall down on his knees in an ecstasy to give vent to his thankfulness for the Liturgy. . . . It is indeed also a matter of surprise, that they who object to forms altogether do not see plainly that, if the words of supplication used by the minister are adopted by the people, they become to them, though uttered extempore, in every sense of the word, a form." He adds of the Church of England, "Her public Liturgy is a public blessing to the nation ; nor is there a Church upon the earth that so much promotes the abundant reading of the Word of God."—*Life*, pp. 364, 438.

charitable design of the Church in this particular, and attend to what she has so provided for all her children, is within the experience of almost every pastor of a parish.

After this comes the primitive confessions of the Creeds, watchwords, symbols, and summaries of the Church's faith; preserving which she shall be preserved from heresy and schism, and maintained in the faith once for all<sup>1</sup> delivered to the saints.

Then come prayers for special blessings and for particular persons, intercessions and thanksgivings for ourselves and others, according to the Apostolic rule;<sup>2</sup> and the whole closes with the Apostolic Benediction.

And so with regard to the other services, the Litany<sup>3</sup> and Communion Office; these it must again be borne in mind are separate services, said, as they may be, at a separate time and from a

<sup>1</sup> *ἀπαξ*. St. Jude 3.

<sup>2</sup> 1 Tim. ii. 1, 2.

<sup>3</sup> It is remarkable that this which was, at the time, spoken of slightly by the older, is that part of the Prayer-Book which seems now most admired by modern Puritans, unconscious apparently of its suffrage against schism. At least three such testimonies have come to my knowledge; though had this particular clause been brought to notice, or the general witness of the whole service to Catholic truth been understood, it may be doubted whether the admiration would have outlasted the discovery.

separate place; the former on Sundays and Wednesdays and Fridays, the latter with its proper Collect, which collects as into a focus the teaching of the Epistle and Holy Gospel,<sup>1</sup> on every Sunday and Holy-day throughout the year.<sup>2</sup>

Let us consider here what a blessing we have even in the ordinary parts of the Book of Common Prayer: for I have said nothing of its excellent occasional services, its mode of administering the two Sacraments which Christ hath ordained in His Church, Baptism<sup>3</sup> and the Supper of the Lord;<sup>4</sup>

<sup>1</sup> See Abp. Trench *On the Study of Words*, p. 213.

<sup>2</sup> "Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the General Prayer [for the whole state of Christ's Church militant here on earth], together with one or more of these Collects last before rehearsed, concluding with the Blessing."  
—(Rubric at end of Communion Office.)

<sup>3</sup> In a mere sketch like the present it will be, of course, impossible to do more than barely note such a subject. Those who wish to examine it thoroughly should be satisfied with nothing short of such a treatise as Wall's exhaustive *History of Infant Baptism*. But it may here be observed briefly with regard to our Lord's warrant for Baptism, that the word rendered "teach," in St. Matt., xxviii. 19 (*μαθητεύσατε*, see the marginal reading), means literally "make disciples of," and a *child* may be made a disciple and received into the Christian Church and Covenant as well as a grown person; even as we know the children of the Jews were made disciples of Moses so early as eight days old, admitted them into that Church and Covenant of old, by the rite of circumcision, which prefigured and now gives place to the rite of Baptism. This charge, too, of our Lord's, it must be remembered, was given to those who were

that careful compendium of Catholic truth, which we call the Catechism, a complete theological

originally *Jews*, and who as *Jews* had been accustomed to circumcise their *children*: if therefore our Lord, in putting Baptism in the place of circumcision, had intended to withhold it from infants and confine it to adults, it is strange he did not say so. If people henceforth were to be made disciples by being baptized as hitherto they had by being circumcised, surely children who had hitherto been admitted to the one were also henceforward to be admitted to the other. If they were to be *excluded*, how is it we have not a single word to such effect? Our Lord's very silence on the subject confirms the doctrine for evermore. We could not have expected a command that infants should be baptized. We could only have expected a command in case they were to be excluded from Baptism. It is an historical fact that though in the early Church Baptism was of necessity administered chiefly to persons of riper years, the converts from Judaism and heathenism being necessarily such, it was never refused to their children. We read in the Scriptures of whole households being baptized, all in a house, wives and children included. We might as well omit the one as the other. If any objector requires more express witness than this, let him consider that there is no more warrant in Holy Scripture for the admission of *women* to the *Holy Communion* (a thing to which objection is never made), than for the admission of *infants* to *Holy Baptism*. If this were an innovation, the objector ought to be able to point out when the innovation was introduced. We on the contrary can appeal to the unbroken practice of the Church of Christ from the earliest ages, and can point out the period, in comparatively modern times, when mistaken men first began to disregard it. Certainly nothing can be more agreeable to the mind of Christ as discovered in the original charge referred to. A disciple is a scholar, and the Church is a school. Into this school of Christ even children are admitted to be taught; admitted not because they are already informed, but in order that they may become so. Just as, to use another figure, also suggested by the baptismal office, a recruit is enlisted into the



treatise, which the more it is examined the more it excites the admiration of the profoundest

service of the sovereign not because he knows his duty, but that he may learn it,—not because he is a veteran already, but in the hope he may become one. So after our Lord in His original charge bids us disciple and baptize the nations, and all whom that name includes, He adds (what must always *follow*, though in the case of infants it cannot *precede*, Baptism) “teaching them to observe all things whatsoever I have commanded you.” And that we may not imagine this to be limited to a certain age or time, He adds for the encouragement of His Church the enduring promise, “Lo I am with you alway even unto the end of the world.”

Upon the much misunderstood word *Regeneration* (see Abp. Trench's *Synonyms of the New Testament*, part 1, p. 69), it may be observed that it is a Scriptural one, and in one of the only two places in which it is found in Scripture (Titus iii. 5) it is applied to Baptism. “The washing,” or laver, or bath, “of regeneration” (λουτὸν παλυνγενεσίας), surely indicates that baptismal font or fountain in whose appointed waters we are washed from the stain of our original or birth sin: which we enter, members of the old Adam, who by his disobedience ruined his race; which we rise out of, members of the second Adam, who by His obedience unto death redeemed it. So that as by our first or natural birth we are born into the world, by this our second and spiritual birth we are born into the Church of Christ. Much of the misunderstanding regarding it might have been avoided had this term *Regeneration* been always kept to its original use, and never been confounded with something else which in later times has been commonly misused for it, but which is more correctly called *Conversion*. The two terms are not synonymous. The one act may precede the other. *Regeneration* admits even infants into a state of privilege and opportunity and blessing. *Conversion* is the turning of a person of riper years—even one who may in infancy have been baptized, but who has unhappily grown up a careless Christian, unworthy of that name—the turning of such an one from sin to God. In the parable, the

students of theology ;<sup>1</sup> its Apostolic order of Confirmation which, together with the course of preparation it involves, has proved the turning

converted prodigal could still say *Father*, though he confessed himself unworthy to be called his Son. To return to the illustration of the soldier :—A man is enlisted into the Queen's service once for all. He entered, it may be, without thinking what he was about, and a very poor soldier perhaps he turns out to be, careless of his duties, regardless of his promises, a disgrace to his profession, ready even to desert over to the enemy. If now this same man begins by-and-bye to think upon his ways, becomes ashamed of his past, and acts differently for the future, proves in the end as great an ornament to his profession as he was before a disgrace to it,—do we therefore deny that he had ever been enlisted, or refuse him even the name of soldier, because only now he becomes all that title implies ? This illustration is the more appropriate if we remember that the *sacramentum* was the military oath which the Roman soldier took to his *Imperator* for the term of his enlistment. We at our Baptism vow to continue Christ's faithful soldiers and servants to our life's end. The institution of Godfathers and Godmothers, though not of the essence of Baptism (in the case of private Baptism they are not required), marks the anxiety of the Church to secure the Christian training of the baptized. It were to be wished that this office of sponsor were more generally offered and exercised in a spirit more in harmony with its design. In any case sponsors (*i. e.* those who respond or answer for one not yet able to answer for himself) may pray for and set a good example to their Godchildren, taking some interest subsequently in their Confirmation.

<sup>4</sup> As in the case of the other Sacrament, I can here do little more than refer inquirers to a distinct treatise. The generality of readers would probably find what they need in Dean Goul'urn's *Lectures on the Communion Office*. The doctrine of the Eucharist is stated with his usual felicity by the late Bishop Wilberforce in his preface to *Eucharistica*. Bishop Taylor's *Worthy Communicant* may show how our Church has been enabled to keep the true course between

point and true conversion of many a soul; its Apostolic Ordinal;<sup>2</sup> and those other services and

Rome on the one hand, and Geneva on the other; neither, to use the language of Coleridge (*Table Talk*, p. 103), volatilizing the Eucharist into a metaphor, nor condensing it into an idol.

<sup>1</sup> "Not like the many ignorant catechisms in Scotland, set out by everyone who was the *son of a good man*."—James I. quoted in Fuller's *Ch. Hist.*, v. 284. Calvin says, on Heb. vi. 2, of Confirmation:—"Hic unus locus abunde testatur hujus cæremoniæ originem fluxisse ab apostolis." It is strange that those who object to the Prayer-Book fail to see that their objections apply equally in the end to the Bible, on which it is based. As an illustration of this I may note a case with which I happen to be acquainted, of the father of a large family who objected to his children being taught the Catechism, because it spoke of their having been made children of God. It never seemed to occur to him that the same argument would apply to their saying the Lord's Prayer, in which we are taught to address God as our *Father*. St. Paul evidently connected sonship by adoption with Baptism. (See Gal. iii. 26, 27.)

<sup>2</sup> This also is too large a subject to be here treated of. But I may briefly note that in recognizing the three orders of Bishops, Priests (or Presbyters or Elders), and Deacons, and claiming a direct succession by laying on of hands from the time of the Apostles, the Church of England simply asserts an historical fact which cannot be disproved. In defining a regular ministry we do not deny that it may please God sometimes to bless even an irregular one. To the popular objection that some episcopally ordained persons are inferior in spiritual gifts to some who have not received this external call, it may be answered that the same objection would apply to almost every office of authority. A magistrate may be inferior in both mental and moral qualifications to other persons in his court, but this would not be held to justify any unauthorized person intruding upon the bench. The commission he has received gives a legal value to his acts which could not attach to those of any other. So, as Hooker says (*Eccl. Pol.*, v. lxxviii. 6), "No man's

thanksgivings on extraordinary occasions, of which I may not now speak particularly.

It does not of course fall within the scope of an Apology for the Common Prayer to do more than barely notice, in passing, the provision made in the Church of England for a sermon at her principal service on every Sunday or Holy-day of the Christian year,<sup>1</sup> and for the regular instruction of

gifts or qualities can make him a minister of holy things, unless ordination do give him power." To use an illustration from the history of our own times, Garibaldi doubtless did good (though irregular) service to the King of Italy; but who will assert that he had that monarch's authority for what he did? The acts of the lowest officer bearing the King's commission would have had a validity denied to his. In fact, Garibaldi had at last to be himself restrained when his zeal outran his discretion. The conduct of those who reject any sort of ministry at all is at least intelligible; but it is difficult to understand the position of those who insist on what they call *ordaining* ministers, the original persons from whom they derive their own ordination, so called, not having been themselves ordained. Yet most of the modern sects betray a nervous anxiety on the subject, and a jealousy of any intrusion into their ministry, altogether inconsistent with the idea that anything is needed beyond an inward call. Some, however, of the more logical among Dissenters justly denounce this (in such case) farce of ordination. The Quakers, who reject the idea of a ministry and sacraments, are at least more consistent than those other sects which content themselves with a distant imitation. See Appendix I.

<sup>1</sup> The Church of England, while making due provision for the preaching of Christ and His Gospel, and indeed setting this forth evidently in selected Scriptures and in her whole round of services, yet seems most careful to bear in mind our Lord's own saying, "My house is the house of *prayer*." This is evidenced by the very con-

both young and old in "the principles of the doctrine of Christ" by systematic catechizing

struction of our churches, that is, as originally constructed ; for the alterations of a later and unthinking age, utterly out of harmony with the original design, have too often succeeded in perverting them from houses of prayer into merely buildings more or less adapted to purposes of preaching. No wonder that in buildings so warped from their proper purpose the common prayer has too often degenerated into a dialogue between clergy man and parish-clerk, "the congregation reposing in high pews." The structure of the modern proprietary chapel, with its prominent exaggerated pulpit overshadowing everything, and its diminished communion-table thrust out of sight, is painful proof of this. They are too often more suggestive of a theatre or lecture-hall than of a church. With, however, truer knowledge and better feeling on the subject they will soon, we may hope, be things of the past, abnormal and obsolete products of the worst age of the English Church ; and we shall no more hear the strange exclamation from the lips of an English Churchman, "Only the prayers" ! as if there could be no service where there is no sermon ; nor find people saying that they went to church *to hear Mr. So-and-so* ; placing, as James I. said (Fuller's *Ch. Hist.*, v. 288), "all their religion in the ear." Those, however, who are fond of insisting upon "preaching Christ," or "preaching the gospel," may be reminded that to preach Christ must mean surely something more than to be perpetually introducing the sacred name of Christ. It is to preach all that concerns Him. To preach the gospel is to declare all the counsel of God, not to revolve round a few favourite texts, taken often apart from the context in which they are found, and so sometimes invested with a meaning the reverse of what was intended. For instance, what more common than to hear a certain class of persons deducing from St. Paul's words to the jailor at Philippi, doctrine very different to his ? It never seems to occur to such persons that it would have been impossible for him and his to have been baptized straightway, if the Apostle had not also explained to him and to all that were in his house the nature of baptism, as the mode appointed by Christ of admission into His Church. One

upon Sundays and Holy-days, openly in the church, after the Second Lesson at Evening Prayer.<sup>1</sup>

What might we not hope from the due observance of the rules here laid down for us, when carried out in an intelligent and earnest spirit, not only as tending to train the rising generation into becoming loyal churchmen but also earnest Christians? Unhappily, however, in these days of ignorant and spurious liberalism, it is found necessary to *apologise* for our obedience, not only to those who have rejected, but even to those who profess to be bound by these same rules. The amount of credit you receive from men of another persuasion seems too often in direct proportion to your disloyalty to your own. Unless you are unfaithful to your own Church, expect no favour from the members of other denominations. This is too commonly the rule. Often, indeed, they

would think that these persons must have omitted from their Bibles, as they have practically from their system, that 33rd verse of this 16th chapter of the Acts of the Apostles altogether. So also from the case of Philip and the man of Æthiopia (Acts viii.), it is impossible to resist the conclusion that the preaching of Jesus includes the doctrine of baptism, which, indeed, the Apostle (Heb. vi. 1, 2) includes among "the first principles of the doctrine of Christ." How otherwise can we account for the question of verse 36? From his requesting baptism, it is clear that Philip's preaching must have included some reference to that rite.

<sup>1</sup> See the first of the Rubrics at the end of the Catechism.

will not even concede to *us*, what we are free to acknowledge of *them*, the personal piety of individuals. But respect for *your character*, we might say to the objector, may surely consist with preference for *my own system*. Possibly under it *you yourself* would have been no worse ; an equally healthy, a no less charitable and pleasant specimen of what Christianity can produce. Having accepted this rule, after examination had, let me walk according to it. It cannot be right that I should glory in continually setting it aside, or in "scattering to the winds," as a leader of revisionists at Exeter Hall has recently recommended, when they tell against me, those Rubrics which I have solemnly promised to observe.<sup>1</sup> From some sources praise

<sup>1</sup> It must be confessed that, even to those who by no means sympathize with ritualistic excess, the phrase "Vigilance Committee" has a very revolutionary sound. The alliance lately entered into at the National Club has been happily compared to opening the gates to an enemy because there happens to be a difference of opinion among the garrison. After such crude and passionate proposals, it is a relief to turn to Archbishop Trench's weighty counsels, in his Charge of 1866. A sentence or two is subjoined :—"Questions as to the manner in which our services shall be conducted, as to what the Church permits and what not," must be "taken out of the region of violence and passion, and restored to that of law. . . . The appetite for outrage, for domineering over others, for compelling others to accept our lawless likings and dislikings, grows by what it feeds on." He speaks of the clergy being "exposed to dictation from those with fewest qualifications and smallest right to set themselves

becomes a reproach, and to be condemned in such cases is really to be commended ; but there can be no severer censure than the commendation which is the price of unfaithfulness. In certain quarters, to be the subject of ceaseless suspicions, you have only to hint that you have found reason to prefer your own Church to all beside. You are then stigmatized as preferring the Prayer-Book to the Bible, and setting the Church above Christ ; whereas to exalt Christ, and lead men to know and love and serve and become like Him, is the sole aim of the Church. Then you are discussed and criticized in the presence even of children, and in hearing of the whole household, till the first foundations of natural respect and reverence and affection for elders and teachers are broken down.<sup>1</sup> What wonder if in such households complaints of growing disobedience and contempt of all authority are afterwards so often

up as judges in the matter, as to the way in which [their] services should be conducted." See Appendix I.

<sup>1</sup> "Let not the humours and inclinations of the people be the measures of your doctrine, but let your doctrine be the measure of their persuasions. Let them know from you what they ought to do ; but if you learn from them what you ought to teach, you will give but a very ill account at the day of judgment of the souls committed to you. He that receives from the people what he shall teach them, is like a nurse that asks of her child what physic she shall give him." (Bishop Taylor : *Rules and Advices to the Clergy*, xliii.)



heard? One would have thought that honesty and loyalty and faithfulness to one's convictions would at least have commanded respect from those that differ; that a faithful member of the Church of England would have been considered as worthy of more regard than a careless one. Yet it is a notorious fact that not only by those who have separated from the Church, but by numbers who still profess to belong to it, a man is not believed to be a sound and sincere Christian unless he shows himself an unsound and insincere churchman. He is not considered to be true to Christ unless he is willing to be untrue to his own branch of the Church of Christ. So that some timid spirits are half afraid to own, in such narrow and exclusive society, the reason they have to love their Church, because their words (strange that it should be so!) seem "as idle tales" even to a considerable number of her own children, who, partly from ignorance and want of proper instruction (never having had their own Church truly presented to them) and partly from the exaggerated fear of going over to Rome<sup>1</sup> (unaware that the system of their own

<sup>1</sup> Fuller (*Ch. Hist.*, iv. 339) speaks of those who accounted "everything from Rome which was not from Geneva." "Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Because Papists have

Church is the only unanswerable argument against it), have learned to look upon everything beyond Sunday worship as superstitious. It is too just a reproach that we reserve all our religion for Sundays. Some even go so far as to glory in their shame, deriding those who take a deeper view of things; and there is a sort of religious self-conceit which is almost hopeless.<sup>1</sup> Those who frequent, indifferently, other communions because they have no intelligent sense of the superiority of their own, cannot appreciate our walking by a different, a more consistent rule, or being able to render *a reason*.<sup>2</sup>

made too much of some things, Protestants have made too little of them. . . . Because one party has exalted the Virgin Mary to a divinity, the other can hardly think of that *most highly-favoured among women* with common respect. . . . The Popish heresy of human merit in Justification drove Luther on the other side into most unwarrantable and unscriptural statements of that doctrine. The Papists consider grace as inseparable from the participation of the sacraments—the Protestants too often lose sight of them as an instituted means of conveying grace.” (Cecil’s *Remains*, p. 356.)

<sup>1</sup> “One may as well sow upon rocks and talk to the deaf, as hope to work upon persons who have not yet got to that degree of wisdom, of being sensible of their own ignorance.” (Gregory of Nazianzum, cited in Bishop Burnet’s *Pastoral Care*, chap. iv.)

<sup>2</sup> It seems hard to believe that an evangelical prelate, for the simple act of duty in presiding at a meeting, in the principal town of his diocese, in behalf of the oldest Missionary Society of the Church, should have been roundly taken to task in a newspaper which claims to represent a section of the Church. He was sup-

But happy those whose thoughts and feelings have been brought "into more entire unison with those recommended and exemplified in the Prayer-Book."<sup>1</sup> When one asked "holy George Herbert," as he lay a-dying, what prayers he would have said at his bedside, the memorable answer was, "O, Sir, the prayers of my mother the Church of England ; no other prayers are equal to them."<sup>2</sup> It is certain of our Common Prayer, that the more it is studied the more it is appreciated. Those who know it best love it most. And further, the more carefully it is compared with the Bible, the more is it found in the completest harmony therewith. A book that will stand these tests must be a more than ordinary book. And not the least marvellous thing about it is its manifold character, containing as it does the collective wisdom, the combined experience, of all good men, always and everywhere ; answering thus

posed to be abandoning his principles when he was realizing the great principle that the Church was not a sect or party. Other professed churchmen have presided at meetings of Separatists not only without rebuke but with approbation. A well-known peer, conscious of the inconsistency of continuing President of a professedly Church Society while he was attacking the Church, very properly tendered his resignation, which (it seems scarcely credible) he was requested to withdraw, and implored to retain the office.

<sup>1</sup> Preface to *The Christian Year*.

<sup>2</sup> Walton's Life.

the required note of Catholicity, *viz.* universality, antiquity, consent.<sup>1</sup>

Yet this book, like the Bible itself, is not perhaps fully valued but by those who have been deeply tried. When that time comes we may perhaps learn to be more thankful for it, finding experience of "that soothing tendency" of which the author of 'The Christian Year,' in his profound preface to that companion to the Prayer-Book, has so fitly spoken. For, to use words worthy of a disciple of Hooker, "Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion: and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both. But in times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness, this part of the merits of our Liturgy is likely in some measure to be lost on many even of its sincere admirers; the very tempers which most require such discipline setting themselves in general most decidedly against it." Hence the craving after what they imagine a more spiritual worship by those who

<sup>1</sup> According to the received rule of Vincent of Lira already referred to, p. 14 *sup.*

fail to enter into the spirit of their own. Yet some who have had experience of modern systems have been constrained to confess, in the language of the divine proverb, of new modes of worship as of new wine, "The old is better."<sup>1</sup>

Thus I have endeavoured to give an *apology* or *answer* for our Book of Common Prayer and various practices of the Church of England, for the sake of any uninstructed persons, whether within or without her ample pale. There is such a thing as ignorant abuse, and there is such a thing as ignorant admiration ; but an intelligent appreciation, founded on a real acquaintance with the subject, is that which alone it is desirable to obtain,—that which alone can lead men to "pray with the spirit and with the understanding also." In the case of those who are candid and open to conviction, and will undertake such study, laying aside mere prejudice, I fear not it will be found that most of the objections which have been entertained against our system and ser-

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<sup>1</sup> See John Wesley's Journal, 1772. This is his further testimony :—"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of solid, scriptural, rational piety than the Common Prayer of the Church of England. Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced that our Church is nearer the Scriptural plan than any other in Europe."

vices, proceed not from any real drawback in the things themselves, but simply because the objectors have not been accustomed to them, or because they have been trained from their earliest years in a different system,—in a word, from the force of prejudice, not from any real or reasonable ground of objection.<sup>1</sup> If tried by the Bible, on which the Church is based, as a superstructure rises from a foundation, as a tree with its branches and leaves and fruits shoots upward from its root,—I fear not that there will be found a closer correspondence than might have been imagined. Those who will undertake this comparison will learn at least modesty and humility, and find, perhaps, that it is they who were wrong, not the Prayer-Book. This they will find to be often in the exact words<sup>2</sup>—always in the very spirit of the Scriptures. Therein they will find all the cardinal doctrines of the Gospel of Christ in their due analogy and proportion, as

<sup>1</sup> How many controversies might we have been spared had Pascal's aspiration been realized in the case of our adversaries, "Qu'ils apprennent au moins quelle est la religion qu'ils combattent, avant que de la combattre." (*Pensées*, Article ix.)

<sup>2</sup> "Above two-thirds of the daily service of the Church consists of extracts of Scripture." (Sadler: *Church Doctrine, Bible Truth*, p. 23.) See *The Book of Common Prayer with Marginal References to Texts in the Holy Scriptures*, and *The Liturgy compared with the Bible*.—S.P.C.K.

## 66 *The Prayer-Book a Trust for Posterity.*

received by this Church of England, and held (I am persuaded) with a nearer approach to primitive purity than any other body of Christians enjoy. God be praised for such blessings!

Let me, in concluding, urge on all who may read these pages that saying of the Apostle to his son Timothy, "Hold fast *the form of sound words* which thou hast heard of me, with faith and love which is in Christ Jesus."<sup>1</sup> Hold it fast, as a sacred deposit, a precious possession, to be handed down unimpaired to your children, even as you received it from your fathers.<sup>2</sup> Transmit to your posterity,

<sup>1</sup> See Dean Howson, in *Good Words*, on Traces of Primitive Forms of Prayer in the Acts and Epistles.

<sup>2</sup> In a beautiful poem on *Sunday*, by the Author of *The Principles of Divine Service*, this thought is thus applied:—

"Whether in meditative walk  
Alone with God and Heaven we talk;  
Catching the simple chime that calls  
Our feet to some old church's walls;  
Or passed within the church's door,  
Where poor are rich, and rich are poor,  
We say the Prayers, and read the Word,  
Which there our fathers said and heard;  
Or represent in solemn wise  
Our all-prevailing Sacrifice;  
Feeding in joint Communion high  
The life of faith which cannot die.

in their integrity, the title-deeds of that spiritual estate which your ancestors have bequeathed to you, sealed sometimes with their blood. For to this dear Church of England and her Common Prayer Book, if to any, may this description be applied. Be it ours to emulate, for our Zion, the high-souled sentiment of the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning."<sup>1</sup>

But remember (for a word of warning here may not be out of place), remember that to possess even this perfect form without being possessed by its spirit will profit for nothing. Love your Church, and walk in the good old paths she points out to

And surely in a world like this,  
So rife with woe, so scant of bliss ;  
Where fondest hopes are oftenest crossed,  
And fondest hearts are severed most ;—  
'Tis something that we kneel and pray  
With loved ones near and far away ;  
One God, one Faith, one Hope, one care,  
One Form of Words, one House of Prayer."

<sup>1</sup> We may add here the aspiration of the Author of *The Christian Year* (St. Luke's Day).

"When faithless ones forsake thy wing,  
Be it vouchsafed thee still to see  
Thy true, fond nurslings closer cling,  
Cling closer to their Lord and thee !"



you from your baptism even to your dying day. She receives you into her bosom at the font from your tenderest years ; she receives you into the hallowed ground at the end of your days :<sup>1</sup> let all those days be spent within her pale, and according to her pattern. In that Heavenly Father to whom she is evermore leading you, in that dear Saviour whom she sets ever before you, in that good Spirit by whom she ministers continually unto you, do you, at her call hearkening, learn ever more and more to believe with hope and love. So shall you be giving the best "answer," rendering the best "reason of the hope that is in you." So may you, "with well-doing, put to silence the ignorance of foolish men."

I am persuaded that there is nothing advocated or apologized for in the preceding pages, which was not once the practice, as it is still the theory,

<sup>1</sup> This religious instinct seems sometimes to prevail where it would scarcely be expected. Those divided in life often desire in death to be no more divided. "Even from the tomb the voice of nature cries," "When I am dead, then bury me in the sepulchre in which the man of God is buried. Lay my bones beside his bones." Many who have severed themselves from the Church of their fathers are found at the last to desire with Barnabas, "Let me return to mine own city, and be buried in the grave of my father and of my mother." As Pascal says (*Pensées*, Article xxiv. 5), "Le cœur a ses raisons, que la raison ne connaît point."

of the Post-Reformation Church. And happy had it been for us if our practice had continued to correspond to our theory, instead of so much having been given up or let slip, through carelessness or negligence, as to make some boldly deny that it ever was either the theory or the practice. At the same time I have no wish to censure any who, from any cause, find themselves unable fully to carry out what it may be proved are the rules and regulations of our Church. The foregoing explanation is only intended to justify those who do so endeavour. It is simply liberty to obey that is claimed for oneself, without any desire to impose upon any other. This feeling, perhaps, cannot find a better expression than in the language of Bishop Taylor's prayer, breathing as it does the spirit of St. Peter's charge, "Make me . . . a true son of the Church, and of a disposition meek and charitable towards all men."<sup>1</sup>

I end with the charge of the complaining prophet to the children of his people:<sup>2</sup> "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

<sup>1</sup> *Devotions for all Occasions.*

<sup>2</sup> Jer. vi. 16. See also xviii. 15.



## APPENDIX I.

THE following testimonies may be appended :—

### *On the Church as the Interpreter of the Scripture.*

“Those overdo in ascribing to the Scripture who say that God had no Church, or the Church no infallible rule of faith and life, before the writing of it.” (Baxter’s Preface to his *Paraphrase*.)

“But foreign Protestants were not satisfied with simple reformation. It was their wish, to divest the Church of all authority; it was their purpose, to reduce her to an absolute nonentity. . . . In England alone, that enlightened reverence which . . . reason enjoined, was cordially cherished and maintained. . . . By this temperate procedure, the English Church secured to religious knowledge the same assistance from antecedent investigation, which, in all other departments of science, is deemed indispensable to advancement. The Continental Protestants, on the contrary, by sending the candidate for Christian instruction to the Bible *alone*, obliges every man to begin anew for himself, and to describe merely the same round which thousands had trodden before him. This is no exaggerated statement. For, supposing it once established that Holy Scripture is to be interpreted *exclusively* from itself, what in the nature of things is to follow,

but that the inquirer of the nineteenth century is to begin and end where the inquirer of the first century began and ended?" (Bp. Jebb: Appendix to *Sermons*, pp. 363, 4.)

"That is not true which each man for himself fancies to be truth. That is not the 'one Faith' which each man devises for himself out of Holy Scripture. But that is truth which has been attested and proved out of Scripture by God's Church from the beginning; and that is the 'one Body' which has existed to our own generation by a visible succession of divinely-commissioned ministers." (Bp. Trower on the *Epistles*, p. 297.)

*On the Apostolical Succession.*

"The Church of England . . . does not affect to doubt where the true Church is to be found. Without pronouncing censures on those instances of ecclesiastical irregularity which God has seen good to permit, and which He may therefore be graciously pleased to excuse, the English Church expresses her idea of that 'one Body,' of which the Christian Church regularly consists, by her uncompromising adherence to derivative Episcopacy, and by her rejection of all clerical orders which have not emanated from that source." (Bp. Jebb: *ibid.*, p. 362.)

Dr. Maitland (*The Voluntary System*, pp. 255-6) shows the idea of the doctrine as held by dissenters; who, however, having broken the chain, think that by taking it up at the broken link, it still connects them with the beginning. "Some years ago," he says, "I lived in the neighbourhood of a dissenting minister, who was . . . assistant to a senior minister who had a large congrega-

tion, and who, though he worked hard himself, absolutely required some help in the numerous services which he had to perform. My friend, the junior, having never been ordained, . . . though he was fully allowed to preach and pray, yet he could not administer the Sacrament of the Lord's Supper. . . . This was frequently a source of inconvenience, and his ordination as co-pastor had been talked of from time to time. . . . One day, when we were by ourselves, I said to him, 'I wonder you do not get ordained; it would surely be much more convenient.' 'Why, yes,' he replied, 'it certainly would; we have often talked about it, but it has been deferred.' 'Well,' said I, 'I wish you would let me do it at once.' He looked at me with some surprise, and said, '*You!*' 'Yes,' I answered, 'unless you have any objection to me; if you have, I have . . . not the least wish to press my own services; there are Mr. — and Mr. — . . . men in whose piety you have full confidence, why do you not ask *them?*' 'Well, but how could *they* do it?' 'Why not?' 'Why—of course—that is—you know they are not ministers.' 'Indeed! then you think it necessary that they should have been ordained themselves?' 'Why, yes, does not everybody think so?' 'I do not know; but it appears to me that you hold the doctrine of apostolical succession; for, if there is a link out of a chain, it seems to me to matter very little whether it is wanting at one end or the other.'"

Mr. Newland (*Lectures*, pp. 73, 74) thus describes the dawning of the same idea in the mind of the well-known missionary, Dr. Woolf. "Dr. Woolf," he says,

"was travelling . . . . in the diocese of one of the Bishops of the Eastern Church, and in the course of his wanderings Woolf fell in with the Bishop. 'Who are you?' said his Lordship. . . . 'A poor missionary,' said the Doctor. 'A what?' said the Bishop. 'A missionary,' said Dr. Woolf, pulling out his little black Bible. . . . 'I am come to preach salvation to these poor people;—*How shall they . . . . hear without a preacher?*' 'That is all very well,' said the Bishop, 'but why don't you finish the text?'—*How shall they preach except they be sent?* Who sent you?' 'Sent,' said Woolf. 'Yes, sent,' said the Bishop; 'my Metropolitan sent me, and his predecessors sent him, and I send my priests and deacons. Now, who sent you?' 'The Spirit of the Lord,' said Woolf, boldly. . . . 'I hope you do not deny that Christ is able to send His own messengers without human intervention?' 'God forbid that I should doubt it for one moment,' said the Bishop; 'I know that He can. I know that He sent Moses and Aaron without human intervention, to establish the Aaronic priesthood; and I know that He superseded this very priesthood of His own ordination by sending also, without human intervention, the Apostolic priesthood. . . . Still, I do observe, that whenever God sends anyone directly from himself, and without human intervention, He is always graciously pleased to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from heaven. He and Aaron brought forth waters from the rock. And so, also, when God was pleased to supersede their priesthood, many wonders and signs were

wrought by the hands of the Apostles. They did not go upon their own testimony, but appealed to these as witnesses ; as in the case of their Master Himself, the works that they did testified of them. Now,' continued his Lordship, 'without at all doubting the possibility that a Woolfish succession may be commissioned to supersede that of the Apostles, where are your witnesses? I suppose you do not expect us to take your word for it; what supernatural powers do you appeal to in proof of your heavenly mission?' . . . He fell a-thinking. The result was that he came home, I will not say a better man, for a most excellent man he was always, but by many shades a wiser man."

*On the General Subject.*

"It is the glory of the Church, that in her disputes on both hands, as well with those of the Church of Rome as with those that separate from her, she has both the doctrine and the constitution of the primitive Church on her side." (Bp. Burnet: *Of the Pastoral Care*, chap. iv.)

"The experience of every day, I think, teaches us more and more that if this Church of ours is to maintain that clearly-defined position which since the Reformation she has occupied,—and all the religious agitations of the present age make more evident to us the immense significance of that position for the future of Christianity and of Christendom,—if she is successfully to resist, upon the one hand, the attempt to assimilate her to the innumerable sects around her, till she herself shall become a sect among sects ; if, on the other hand, to defeat the activity



of those who, whether they mean this or not, would end by re-entangling her in those Roman errors which she has forsaken, and which she exists to protest against, this double office of hers she can only fulfil through taking her resolute stand upon the Prayer-Book, and absolutely refusing to be moved ever so little from the ground which she has taken. . . . A few changes might be very significant changes. In the great controversy of the fourth century it needed but to change a vowel into a diphthong, and the Church would have renounced her confession, that Christ was God over all, blessed for ever." (Abp. Trench : *Charge*, 1866, pp. 9, 10.)

"Some complained against the Liturgy to the Lord Burghley, of whom he demanded, 'whether they desired the taking away thereof?' They answered, 'No ; but only the amendment of what was offensive therein.' He required them to make a better, such as they would have settled in the stead thereof. Whereupon the first classis framed a new one, somewhat according to the form of Geneva. The second classis, disliking it, altered it in six hundred particulars. The third quarrelled at these alterations, and resolved on a new model. The fourth classis dissented from the former. Thus, because they could not agree among themselves, that wise statesman put them off for the present, until they should present him a pattern with a perfect consent." (Fuller : *Ch. Hist.*, v. 93.)

## APPENDIX II.

THE following books, a few out of many which might be mentioned, are recommended to those who desire to study more deeply the subject of the foregoing Essay:—

Hooker's *Ecclesiastical Polity*, Book v.

Bingham's *Antiquities of the Christian Church*.

Fuller's *Church History of Britain*.

Southey's *Book of the Church*.

Professor Blunt's *History of the Reformation in England*.

Rev. J. H. Blunt's *Prayer-Book Annotated*.

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